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TRUTH AND LIBERTY.

PART TWO.

SATURDAY, JULY 11, 1903. SALT LAKE CITY, UTAH.

FIFTY-THIRD YEAR.

HOW THEY ELECT A NEW PONTIFF AT ROME.

READERS of the Deseret News, in common with the readers of other newspapers throughout the world, have been following with marked attention and interest every line of information that has been telegraphed from Rome during the past week concerning the condition of Pope Leo. They know that he was a great man; that he has wielded a marvelous influence, not only over the 250,000,000 of people that belong to his own church, but indirectly upon the people of the world. The hope is universally expressed that his successor will be just as wise and just as great as he was. In this connection it will be interesting to know something of how a new pontiff is elected—something of the politics and procedure that follow the death of the Holy Father. Accordingly the following from the Kansas City Times is reproduced:

AS BISHOP GLENNON SAW LEO.

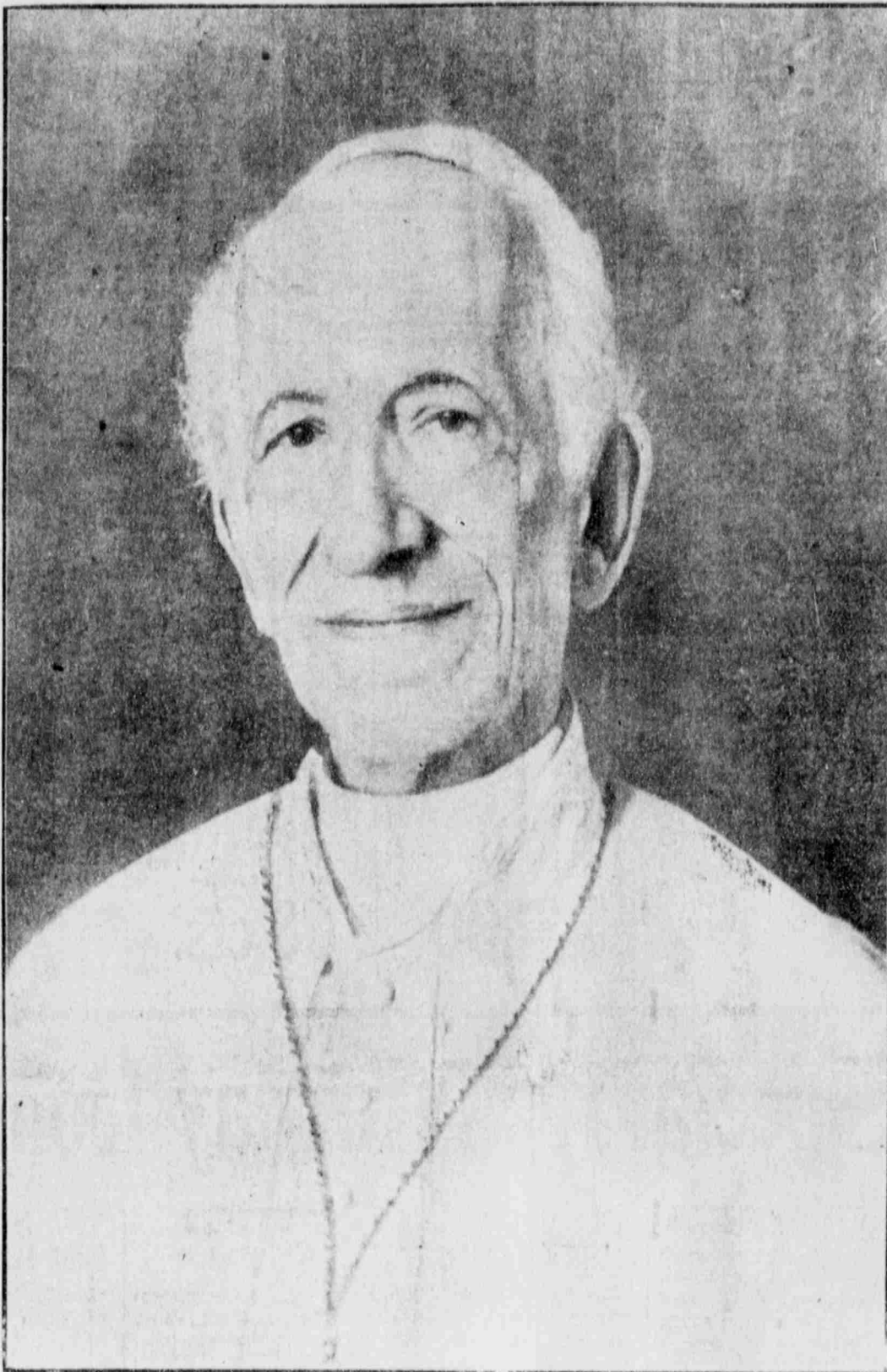
St. Louis—Bishop J. J. Glennon, formerly of Kansas City, recently appointed coadjutor to Archbishop Kahn of St. Louis, who is seriously ill in Baltimore and whom Bishop Glennon undoubtedly will succeed, paid this splendid tribute to Pope Leo: "Pope Leo XIII was the 263rd successor to the chair of Peter, a seat of empire—the most historic of

for instance, the conclave lasted for six months, and then resulted in the election of Pius VII.

When Pope Leo XIII was elected the first sitting of the conclave began on Tuesday, Feb. 19, 1878, at 9 o'clock in the morning, and lasted five hours. The vote standing: Cardinal Pecci, 18 votes; Cardinal Billo, 6, and Cardinal Franchi, 5. There were sixty cardinals present, and the remaining votes were scattered among various other candidates. The vote was canceled because one of the cardinals had through mistake used a seal with his own armorial bearings when fastening his ballot. The next sitting, the same day, lasted three hours and a half, with this result: Cardinal Pecci, 54; Monaco la Valletta, 9; Panebianco, 5, and Lino, 5. There were fifty-nine present.

After this vote the cardinal archbishop of Lieben arrived and entered the conclave. He took part in the following morning, Feb. 20. It gave this result: Cardinal Pecci, 44; Billo, 5; La Valletta, 2; Panebianco, 2; Simeoni, 2; Di Canossa, 1; Ferrieri, 1; Martinielli, 1; Moretti, 1; Schwartzburg, 1. This elected Cardinal Pecci. Of the whole college of cardinals only three were absent—Cullen of Dublin, McCloskey of

The Politics and Procedure That Follow the Death of the Holy Father.



POPE LEO XIII.

From a Photograph Taken in 1902 and Loaned to the Deseret News by Bishop Scanlan of This City.

POPE LEO'S POEM ON DEATH.

In 1897 the pope felt the shadow of death beginning to fall upon him, and in splendid defiance of its power wrote the following lines, which are considered among his strongest work:

DEATH.

The westering sun draws near his cloudy bed,
Leo, and gradual darkness veils thy head.

The sluggish life-blood in thy withered veins
More slowly runs its course—what then remains?

Lo! Death is brandishing his fatal dart,
And the grave yearns to shroud thy mortal part.

But from its prison freed, the soul expands
Exulting pinions to the enfranchised lands.

My weary race is run—I touch the goal:
Hear, Lord, the feeble pantings of my soul.

If it be worthy, Lord, thy pitying breast
Welcome it unto everlasting rest!

May I behold thee, queen of earth and sky,
Whose love enchains the demons lurking nigh.

The path to heaven; and freely shall I own
T'was thy sweet care that gained my blissful crown!

world has ever known. In that long roll many eminent names can be recalled, and amongst the most eminent will be the latest occupant, Pope Leo XIII.

"We have not as yet perspective enough to know how eminent will be the place to be assigned to him, but we are sure he will rank with the greatest and the best.

"The features that distinguish his reign are many and important. In point of time his reign has been one of the longest. Elected in 1878, while a frail old man, he has seen the years of Peter, thereby refuting what some believed to be a legend: Non videbis annos Petri (Thou shalt not see the years of Peter). His advent into power marked a crisis in the history of Catholic Christendom. He found opposed to the church the courts, the universities and the democracy.

"There was little open for the faithful churchman except the penitentiary or the grave.

"Bismarck ruled Europe and Bismarck's ambition and the crowning purpose of his life was to conquer the Catholic church. His cry was 'Wir gehen nicht nach Canossa (We will not go to Canossa).'

"Leo's perseverance and tact, aided by a just cause and the blessing of heaven, succeeded in a few years in conquering the conqueror of Europe.

"But perhaps a bitter foe to the papacy lay in the trend of public thought and the intellectual life which Leo found to be completely dominated by a spirit of materialism and agnosticism. Catholic philosophy was entirely discredited and Catholic theology completely ignored.

"Leo, in a series of masterful encyclicals, drew the world thought back again to the truth of Catholic philosophy and the necessary place it had in the field of education and intellectual life. In answer to the cry that the papacy was necessarily reactionary and aristocratic, Leo's encyclicals upon the rights of labor and the value of social democracy placed him in the fore front of social leaders and humanitarians.

"I had the pleasure of seeing him in 1899. I remember still and cannot readily forget the grand figure he presented. So admirably portrayed in the title given him by a newspaper man, I think, 'The white shepherd of Christendom.' Bent with time and cares, with cheek and brow and hair blanched by the frosts and snows of 30 years, he yet showed a heart and tongue illumined as it were by celestial fire.

"He exhibited the enthusiasm of youth and the wisdom of age. The beauty of spiritual truth, the spirit of the apostle, the sanctity of the saint. 'He found Rome a conquered city. He leaves her the mistress of the world.'

HOW NEW POPE IS ELECTED.

There are three valid modes of election—by ballot, by compromise and by acclamation. Election by ballot is the ordinary way. Since the thirteenth century elections have usually been made in this way with reasonable dispatch. Yet in times of disturbance the difficulty of obtaining the required two-thirds majority has protracted the proceedings over a long period. In 1790,

New York and Brossat San Marc of France.

Election by compromise is when all the candidates agree to intrust the choice to a small committee of two or three members of the whole body.

Election by acclamation, or quasi inspiration, is when all the cardinals, with a sudden and harmonious consent, as though inspired by divine spirit, proclaim some person pontiff with one voice and without any previous canvassing or negotiation whence fraud or insidious suggestion could be surmised. Neither of these two methods has been often employed. The usual course is a ballot, and the details of the event are carried out in the following order:

TENTH DAY AFTER DEATH.

After the death of a pope the cardinals who are absent are immediately to be summoned to the conclave by one of the secretaries of the Sacred college, and the election is to begin on the tenth day after the death. In whatever city the pope dies there it must be held. Within the 10 days the conclave must be constructed in the papal palace or in some other suitable edifice. The large halls of the palace are so divided by small partitions as to furnish a number of sets of apartments all opening on a corridor, which are distributed by lot, two for an ordinary cardinal and three for one of higher rank.

Here the cardinals must remain until they have elected a pope. On the tenth day a solemn mass of the Holy Ghost is said in the vatican church. After it the cardinals form a procession and proceed to the conclave, taking up their respective apartments. For the rest of the day the conclave is open; crowds of people flock in and circulate among the apartments and corridors, and the ambassadors and delegates of foreign states, besides their personal friends, visit the cardinals for the last time.

In the evening everyone is turned out except the cardinals and those authorized to remain with them, and the conclave is closed to the outside world. This is done under the superintendence of two guardians of the conclave, one a prelate previously appointed by the Sacred college, who is called "the governor," the other a lay official designated "the marshal." Each cardinal is allowed to have two members of his household in personal attendance on him, and these are called "conclavists." A number of other attendants and minor officials—a carpenter, a mason, a sacristan, a monk to hear confession, two barbers, eight or ten porters and messengers and several others—are in the common service of the whole body of cardinals.

IN SECRET BALLOT.

All the entrances to the building are closed but one, and this one is in charge of officials who are partly prelates and partly of the municipality, whose business it is to see that no unauthorized person shall enter and to exercise a surveillance over the food brought for the cardinals, lest any written communication should be conveyed to them by this channel. After three days the supply of food sent in is restricted. If five days more elapse without an election being made the rule used to be that the cardinals should from that time subsist on nothing but bread, wine and water. But this rigor has been somewhat modified by later ordinances. Each morning and evening the cardinals meet in the chapel and a secret ballot, by means of voting papers, is usually instituted in order to ascertain whether any candidate has the required majority of two-thirds.

A cardinal coming from a distance can enter the conclave after the closure,

but only if he claims the right of doing so within three days of his arrival in the city. Every actual cardinal, even though he may lie under a sentence of excommunication, has the right to vote, unless he has not yet been admitted to the deacon's orders. Even in this case the right of voting has sometimes been conferred by special papal dispensation. No cardinal, however, can vote unless he has received the full dignity of his rank—that is, the hat, ring and title—and had his mouth "closed" and "opened" in the consistory. The reservation of his name "in petto" or the mere retention of the bretta would give him no right to vote.

WHEN VOTING BEGINS.

Before the election begins each cardinal goes through the formality of proving his identity and right to be present at the conclave. The balloting takes place in the presbytery before the altar. Inside the railing are the seats of the cardinals, each with a canopy of green for those of older date and of violet for those created by the late pope. As soon as an election has taken place these are lowered, the canopy of the new pope remaining alone aloft. Before each cardinal is a table with writing materials. On the gospel side the cardinal dean has the first seat, followed by the others in the order of precedence, so that the senior deacon sits opposite to him on the opposite side of the altar, in front of which is a large box for the ballots, while at the back is the fireplace, wherein, after an inconclusive ballot, the papers are burned.

of God." The word "pope" comes from the Greek *papav* (father) and was originally applied to ecclesiastics generally. In the western churches it was gradually limited to the bishop of Rome, and in this restricted sense is now in use all over the world. Seventy of the popes have been chosen from the religious orders. The Benedictines have had 30; the Dominicans, 4; the Carthusians and Carmelites, two each; and the rest from the Franciscans, Augustinians and other orders.

MOST POPES ITALIAN.

There have been 133 Italians in the chair of St. Peter, 14 Greeks, 14 Frenchmen, 7 Syrians, 4 Germans, 4 Bavarians, 4 Spaniards, 3 Africans, 2 Sardinians, 2 Dalmatians, 2 Burgundians, 2 Saxons, 1 Thracian, 1 Belgian and 1 Englishman (Adrian IV, 1154-1159). The nationality of the others cannot be determined. Many of the pontiffs were members of royal or noble families. Still, the list of those of humble origin is a long one. Adrian IV, the Englishman, was the son of a woman who supported herself by the alms she received at the door of her parochial church.

Youth has been no bar to the papacy. Alexander I was hardly out of boyhood when he was elevated to the throne. Pope John II was only 20 years old; Innocent III was 20; Gregory II 35; Boniface IX 30; Leo X, 30; Gregory II died a few hours after his election; Stephen II reigned only two days; Urban VII for 12 days; Boniface VI for 15 and those who did not fill a year are too numerous to mention. It is a

POPE LEO'S "DYING PRAYER."

In March of the present year Leo, whose mind has long been fixed on the inevitable, is said to have written a "dying prayer." The supplication, like his contemplation of death, was written in verse. It is as follows:

Leo, now sets thy sun; pale is its dying ray;
Black night succeeds thy day.

Black night for thee; wasted thy frame; life's flood sustains
No more thy shrunken veins.

Death casts his fatal dart; robed for the grave thy bones
Lie under the cold stones.

But my freed soul escapes her chains, and longs in flight,
To reach the realms of light.

That is the goal she seeks; thither her journey fares;
Grant, Lord, my anxious prayers.

That, with the citizens of heaven, God's face and light
May ever thrill my sight.

That I may see Thy face, heaven's queen, whose mother love
Has brought me home above.

To Thee, saved through the tangles of a perilous way
I lift my grateful lay.

The voting papers are square and folded down so as to have at each end a sealed portion, within the upper end of which is written the voter's name, to be opened only under special circumstances, and in the other, sealed with the same seal, is some motto from Scripture, which, once adopted, must be the same at all the ballots, and serves ordinarily as the means of identification of the voter. In the middle space, which is left open, stands the name of the candidate.

When the vote begins each cardinal advances in turn to the altar, and after a short prayer in silence repeats in Latin the following oath:

"I call to witness Christ our Lord, who shall be my judge, that I am electing him, before God, I think ought to be elected."

GETTING AT THE RESULT.

When all have voted the ballots are examined by the scrutators, three cardinals selected by lot, who successively hand to each other every paper, the last one placing it on file. Should any candidate receive just two-thirds of the votes the upper folded portion of the ballot papers is opened with the view of ascertaining that this exact number is not due to the candidate's own vote, it being not lawful for a pope to be the actual instrument of his own election. In case no one has received two-thirds of the vote cast a second ballot takes place in the evening. This time the cardinals vote only for those who were named in the first ballot. Those who persist in the morning's choice insert the words "Nemin" ("To no one") while the cardinals who wish to change their votes write the words "Accedo domino Cardinali—" ("I go over to Lord Cardinal—").

In practice this part of the system corresponds with that at our own state and county conventions, where the delegates sometimes change their votes in favor of such candidates as they find have a fair prospect of receiving the requisite majority. Should both ballots fail at the papal election in producing the requisite majority, then the ballot papers are burned. This has given rise to a curious system. The pipe of the stove in which the papers are burned goes out through a window to the open air, and its extremity is visible to the crowds who assemble on such occasions in the Piazza of St. Peter's to watch for the "fumata"—i. e., the thin column of blue smoke—telling that a vote has been taken. As soon as the result is reached the doors of this conclave are thrown open and a cardinal, preceded by a cross bearer, comes out and announces the choice of the cardinals. If the new pope be present he is soon after carried out, clad in the snow white robes of his office and blessed the assembled multitude.

INSIGNIA OF THE POPE.

The insignia of the pope are the straight cross—the absence of the curved head showing that his spiritual jurisdiction is not limited—the pallium, which he wears constantly, and the tiara, or triple crown. The pallium is a band of white wool, worn on the shoulders, with four purple crosses worked on it. It is a token that the wearer possesses the fullness of the Episcopal office. The tiara is a cylindrical head-dress, pointed at the top and surrounded by three crowns. This is the symbol of sovereignty. At ceremonies of a purely spiritual character the pope wears a bishop's mitre, not the tiara. The tiara is placed on his head at his coronation by the second cardinal deacon in the loggia of St. Peter's with these words:

"Receive the tiara, adorned with three crowns, and know that thou art father of princes and kings, ruler of the world, vicar of our Savior Jesus Christ."

The ordinary dress of the pope is white. He is addressed as "your holiness" and "holy father," and he speaks of himself as "servant of the servants

singular coincidence that a number have also died in the year or month of their pontificate corresponding with the number attached to their names.

A ROMAN PROVERB.

The Romans have a proverb that says—"The cardinal who enters the conclave as pope comes out of it a cardinal." It is a bit of the sure-thing card, and often has proved true. The word "conclave" stands for the place where the cardinals assemble for the election and for the assembly itself. If the reign of a pope extends for any considerable period he can by the opportunities given him in the creation of the members of the Sacred college do much toward indicating the quality of the man he wishes to have succeed him. Leo XII had many such opportunities. Of the 57 cardinals now holding the office all but five are his creations. These five, who received their hats from Pius IX, are Cardinals Oreglia, Ledochowski, Parocchi, Canosa and Merello. The latter, who is the senior cardinal, is 92 years of age. He was the minister of commerce under Pius IX for the papal states. He is not a priest and is the only member of the college who is not. He is slightly lame.

There are two American citizens among the cardinals, Gibbons and Malin. The latter was naturalized during his residence here as a professor in the House of Studies of the Jesuits at Frederick, Md., long before he was made a cardinal. The nationalities are divided as follows: 22 Italians, 7 French, 4 German, 3 English, 1 American, 1 Polish, 1 Belgian. It is not probable therefore, that the successful candidate will come this time from among the non-Italian cardinals. The English speaking cardinals are Vaughan of England, Logue of Ireland, Moran of Australia and Gibbons of the United States. Since the twelfth century to the present there have in all been 41 English speaking cardinals created.

IN EARLY AGES.

In the early ages the bishops of Rome were chosen like other bishops, by the clergy and people. In the ascent of the neighboring bishops. The person thus elected was consecrated bishop of Ostia. The Christian emperors decided doubtful elections. After Justinian recovered Italy the election of a pope was announced by the Exarch of Ravenna and confirmed by the Byzantine emperors.

From the eighth century downward the influence of the Eastern empire over Italy declined, and the papal elections were disturbed by factions in Rome until the Roman emperors began once again to exert their influence. The first German pope, Gregory V, was nominated by imperial favor and four Germans were made successive popes by Henry III. In 1059 Nicholas II decreed that thereafter the cardinal bishops were to elect the pope, with the approval of the clergy and people. Gradually the influence of Rome's emperors fell off, and the election was left in the hands of the cardinals alone, no distinction being made as to their rank in the sacred college.

In the general council of the Lateran, in 1179, it was decreed that the election should thereafter be made by the cardinals only, and that the successful candidate should have a two-thirds majority of the votes. In the event of all the cardinals being dead, one contention is that the right of election would pass to the canon of St. John Lateran; another that it belongs to the patriarchs, and a third would have it rest with a general council. The cardinals are not bound to choose one of their own body. A layman even could be named, provided he agreed to receive orders before his official installation. Austria, France and Spain have been allowed to exercise a negative on any single candidate if the objection were announced before the election was made. This however, was considered a concession to those governments, not a right.



CARDINALS FROM AMONG WHOM THE NEW POPE WILL PROBABLY BE SELECTED.